

# The Lion

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*An Unofficial Newsletter for Members Only of  
Saint Mark's Parish, Denver, Colorado*

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April 11, 2010

## Thomas Sunday

An Edifying Discourse offered at St. Mark's Parish of Denver by  
Subdeacon Kentigern Prose

SOME YEARS AGO it was my honor and pleasure to serve as subdeacon on the altar at St. Augustine's parish on the Sunday when our own dear Deacon Mark Saunders preached his first sermon. Now, that building has a massive choir loft that is built over most of the pews, such that the people in the pews cannot, mercifully, see what goes on upstairs in the loft. But, we on the altar can see everything that happens in the choir loft. In the week leading up to his first sermon, Deacon Mark expressed some trepidation about how his sermon would be received by the parishioners—who were, on the whole, a pretty tough crowd to please. On the morning of his sermon, I conspired with the organist and choir members to hold up—at the conclusion of his sermon—to hold up Olympic-style score cards. You know, 9.4, 9.2, 9.7 and 3 from the Russian judge. Deacon Mark came to the end of his excellent, erudite sermon, and the organist and choir held up the score cards. Mark saw them, but didn't miss a beat before he looked over at me—me—for some reason. Clearly, I was a victim of profiling. So, I am a little relieved that Deacon Mark is not here today to wreak ecclesiastical vengeance on this, the occasion of my first sermon, to wit:

From the 20th Chapter of John: "Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him My Lord and My God."

In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Today is Thomas Sunday, the 8th liturgical day from the Resurrection. Last Sunday, Jesus had risen from the dead and showed himself to Mary Magdalene, to Cleopas and another disciple (Luke) on the road to Emmaus, and finally to his disciples who had locked themselves in the upper room

out of fear. It was a wholly reasonable fear, given that their teacher and leader and just been executed by the civil authority at the incessant urging of the religious establishment. They well might be next. You know the story- Thomas was not with them when Jesus appeared, and did not yield to their enthusiasm when he returned and was told that Jesus was alive, insisting that he needed to see and touch the living Body of Christ before he would believe.

Thomas has always been my favorite Apostle because he is not a push-over for enthusiasms. We can discern his character and personality from scripture. He is courageous, tough minded, and sensible. We see that he is courageous when the disciples are discussing whether or not they should go to be with Lazarus, who is deathly ill. Jesus had already riled up the authorities, and had left Bethany in Judea, the town where Lazarus lived, and there was a very serious threat to Jesus and his followers if they returned. From the 11th chapter of John, "The disciples said to Him- Rabbi, lately the Jews sought to stone you, and you are going there again?" Jesus replied that he would go to Lazarus despite the threat. "Then said Thomas ... unto his fellow disciples, 'Let us also go, that we may die with him.'" In context, I think that is the apostolic equivalent of the battle cry of the United Flight 93 martyrs on 9-11: "Let's roll." In other words, "we're going to die, but by God, let us show the world who we are." Literally, in Thomas's case-by God- standing with Jesus as he faces that peril. Things worked out in that instance- Lazarus died while they dithered, but Jesus raised him from the tomb further upsetting the authorities and sealing Jesus' fate.

Thomas demonstrates courage in another way, as seen at the Last Supper. Who here has not sat in a class or a meeting, and the teacher or boss is going on and on and not making any sense? And you sit there, glancing from side to side to see if you are the only one that does not understand. And everyone is nodding and looks engaged, and you feel stupid. So, who here raises their hand in that situation and exposes their own confusion or ignorance? It takes some guts to stand up and stand out and question the boss. Yet, thankfully for all future generations, Thomas does just that during the Last Supper. From John 14- Jesus is speaking to his disciples and says "Let not your heart be troubled; you believe in God, believe also in me... I go to prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. And where I go you know, and the way you know." Can you see 11 disciples sitting there, nodding their heads, saying "Yessir, Rabbi. Whatever you say." But Thomas confronts and contradicts Him: "Thomas said to Him, 'Lord, we do not know where You are going, and how can we know the way?' Jesus said to him, 'I am the way and the truth and the life. No one comes to the Father except through me.'"



So, from Thomas' refusal to just sit there and take in all the mystical mumbo-jumbo, (sorry- not a nice term- but seriously- this is pre-resurrection- without the resurrection, all of that 'going to coming back and receiving into Myself' makes no sense)- we get the clearest and most concise statement from Jesus about who and what He is: The Way, the Truth and the Life-- the only way to salvation.

One last point on the courage of Thomas: Tradition records that after Pentecost, Thomas was sent to evangelize the Medes, Parthians, and Persians. A rum bunch, then and now. Thomas made it all the way to the Malabar Coast of India, where he built churches and founded parishes until he was speared in the back while in prayer in 72 AD. The church that he planted in India survives to this day, and even has a parish in Lakewood, a few blocks from my house.

Thomas is best known of course, as "Doubting Thomas", as the Apostle with the least faith. Generations of Sunday school teachers have inflicted the story on generations of young boys named Thomas that his feast day, December 21, was assigned to Thomas because it is the winter solstice- the day with the least light, and that lack of light corresponds with Thomas's lack of faith. Of course, in the Southern hemisphere, it is the day of the most light, but that may be too much geography to pack into a Sunday school lesson.

I take issue with the assessment that Thomas's faith, prior to seeing the living Body of Christ, was less than the faith of all the other disciples who were, to use a legal phrase, similarly situated. Consider Luke 24. Mary Magdalene and other women are told by the angels that Christ is risen as promised. They, in turn, tell the Apostles. "And their words seemed to them like idle tales, and they did not believe them." And, also in Luke 24, Cleopas and Luke himself were walking to the village of Emmaus after visiting the empty tomb and after being told by the women that Christ had risen. Jesus joins them in their journey, but they do not recognize him or believe that He is risen. Cleopas and Luke complain that they were disappointed that Jesus had not redeemed Israel as they had expected. They recognize Jesus only after He takes bread, blesses and breaks it. Luke and Cleopas then rush to other disciples in the locked room, tell what happened, and then Jesus appears to them all, except for Thomas.

So we see that Thomas is not alone on that day in not believing that Jesus rose from the dead. All of the Apostles do not believe words alone—all believe once they have seen and even touched the living, risen Body of Christ. So why is Thomas singled out and picked on (as it were) in scripture and, even more so, in tradition?

Among the Apostles and in relation to all future generations of Christians, Thomas is in a unique position. Like the other Apostles, Thomas lived and worked with Jesus on a daily basis, right up to the end. However, Thomas alone was not with the other Apostles when Jesus appeared to them en masse on that Resurrection Day. Thomas was asked to take the word of the other Apostles that Christ had, indeed, risen from the dead.

In that way, Thomas is just like every single one of us. He is just like every single Christian that followed the generation that lived and worked alongside Jesus. Thomas was asked to believe the impossible – that a man had come back from the dead and brought salvation—based on the word of other men and women. Every generation since then has been asked to do the same thing.

Thomas refused to do so. He would not consent to surrendering his mind, his reason, and his experience to what must have seemed to be a wild claim. Thomas insisted on seeing and touching the living Body of Christ. And- here's the neat thing- Jesus complied. Jesus called his bluff. Talk about a shock and awe campaign. Thomas fell before Jesus and proclaimed the great admission- the great oath of Christians—"My Lord and My God." Jesus delivers His admonition to the ages—to all future generations—"Blessed are they who have not seen, yet believed."

Just as Thomas' question at the last supper clarified who Jesus is- the Way, the Truth and The Life—so Thomas' post-resurrection tough mindedness clarified for all generations what faith is required of us—to believe without seeing.

But that isn't entirely true, is it? It is not accidental that Thomas questions the Lord during the institution of the Eucharist at the Last Supper and that Thomas insists on touching the living Body of Christ after the Resurrection. Those tough-minded actions by Thomas result in clarifying for all generations that those two things- the Eucharist and Resurrection- are intimately, physically, temporally- connected- for all time. You don't get one without the other.

Now, I came to service on the altar at an advanced age. I was never an acolyte until around 1995 or so. I learned how to serve the Gregorian Rite at St Augustine's from a little pre-Vatican II pamphlet for altar boys. Perhaps you've seen such a relic- Latin on one side, English and red rubrics on the other, little cheesy Victorian-era drawings. At the elevation of the host following the prayer of Consecration, the pamphlet instructed acolytes to gaze on the host and privately say Thomas' prayer: "my Lord and my God." So, as a fairly educated, much experienced middle aged man, I had to seriously



consider whether or not I could truly give my informed assent- my reasoned consent- to Thomas's prayer--- is that really, truly "my Lord and my God?" Is that bread and wine truly the same living Body and Blood of Christ that Thomas demanded to see and feel?

To help me answer that central question, I had the great fortune of falling in with another Thomas- a Thomas who lived 12 centuries after the Apostle. On Holy Thursday we here sang that other Thomas's concise, poetic, powerful answer. Here are a few lines from that magnificent prayer:

That last night at supper lying,  
Mid the twelve, his chosen band;  
Jesus, with the Law complying,  
Keeps the feast its rites demand;  
Then, more precious food supplying,  
Gives himself with his own hand.

Word made flesh, true bread he maketh;  
By his word his flesh to be;  
Wine his blood; when man partaketh,  
Though his senses fail to see;  
Faith alone, when sight forsaketh;  
Shows true hearts the mystery;

Therefore we before him bending;  
This great Sacrament revere;  
Types and shadows have their ending,  
For the newer rite is here;  
Faith, our outward sense befriending,  
Makes our inward vision clear.

Thomas threw down a challenge to God, and God answered him directly. Jesus then threw down a challenge to Thomas, and to all of us. That's the challenge- the question- that each of us has had to ask and answer.

From the 20th Chapter of John: "And Thomas answered and said unto him My Lord and My God."

In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Sermons offered at St. Mark's are available on audio files  
<http://www.westernorthodox.com/stmark/sermons/>

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## Your Orthodox Boy Scout Troop 102 is holding the 12th Annual *Old Garden Rose Sale*

At the Assumption of Mary Cathedral  
Alameda Avenue East of Colorado Blvd.

22 May, Saturday  
from 8:00 o'clock 'till 4:00 PM

Roses \$ 16<sup>.00</sup> to \$ 25<sup>.00</sup>

This event will feature over 350 hard to find Winter tolerant own root roses, including many varieties of beautiful, very fragrant, low maintenance, hardy Old Garden Roses.

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**Katie Huft** will be graduating May 9th from Regis University with a Bachelor's of Science in Nursing degree. She will be taking her nursing boards in June and hopes to work in a local newborn intensive care unit. Katie studied abroad her sophomore year in Athens, Greece and has worked at two local hospitals for the past three years as a nurse aid. She is an active member at St Mark's and has worked with the teens and young adults a lot the past few years.





# The Second Sunday after Pascha

17 April 2010

A Sermon Preached at St. Mark's Church, Denver  
by The Rev'd Deacon Vladimir McDonald

John 10. 11-16

*And other sheep I have, which are not of this fold: them also I must bring.*

In the Name of the Father, Son and Holy Ghost.  
Amen.

I THINK THERE MIGHT BE a misconception within some sections of the Christian community, that we, the gentiles, were a second thought for Jesus. Does he not say on numerous occasions that He has come to the Jews for to save them, that they are the chosen people; but that would negate all the times that a gentile came to Him for help, and that He showed to them the Mercy of God through their belief that this Nazarene could answer their petitions, even though they were not of His faith. He is the Shepherd of the World, He watches over and is concerned with the health and welfare of all.

Here also, is another example of how He annoyed the authorities by being with, listening to, and helping the unclean heathens. He was something of a renegade, and I am sure that was part of the attraction for some of His followers.

For God so loved the world that He gave His only begotten Son, that we should be saved, but saved from what?

Saved from ourselves, saved from the sin of pride, saved from thinking we could run our lives as we wanted without any consequences we could not handle. How silly we are at times. We all need help; the skill comes in knowing when to ask for it. It is not a sign of weakness, but of strength to be able to ask for help, it shows insight. We, as Christians, are fortunate to have a guide in how to ask, and it is contained in the Bible, and our prayer. These tools also give us the ability to be the shepherd to others less fortunate than ourselves. So we need the shepherd, and can be the shepherd, for we are not hirelings, but children of the Father.

We often have the tendency to think of Christmas as the beginning of the "story" of Christ, but of course it is His death and resurrection that give meaning and purpose to His life, and ours also. These gospels that follow Pascha are a delineating series of statements that set the tone for the rest of our study of Jesus, they lay the groundwork for our further study, and in that respect, could be said to be among the most important.

The analogy of the Shepherd follows through, and is brought up again and again in the Gospels.

The 3<sup>rd</sup> Sunday talks of Jesus telling the disciples that He has to leave them but will see them again. The 4<sup>th</sup> tells of the Holy Ghost, how he will guide and watch over them. These refer in parable form, to a concept of the Shepherd.

As I have stated from this pulpit before, this cannot be a passive act on our part. We have to wish to participate in our own salvation, we have to request it, have to be willing to be an active participant in the flock. God is not going to tell us that we are saved; we have to ask for it. Being part of that flock brings both peace and hardship. It takes courage to espouse a doctrine of love and tolerance, in a world that seems to be bounded on all sides by strife, but if we believe that the Love and Hope of Jesus Christ are not just pretty words or existential hyperbole, then we will prevail in our quest for that place beside Jesus.

I am so fortunate that God has recognized that there are "other sheep", and being one of those, I am privileged to try and attain a place within the one flock, with the one and true shepherd. Again you will note the use of the term "try" for I will state again that we need to be active participants in our own salvation, this is not a free gift with purchase, we have to do the work, then the rewards have been guaranteed by the sacrifice of Jesus on the Cross. He will lead and guide us to that place in our heart that is empty and unfulfilled, without the Love of Christ.

*And other sheep I have, which are not of this fold: them also I must bring.*

In the Name of the Father, Son, and Holy Ghost.  
Amen.

<http://www.westernorthodox.com/stmark/sermons/>



# 2010 Western Rite Conference

August 2<sup>nd</sup> - August 4<sup>th</sup>

Washington, DC

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The Conference will be held at St. Paul's College, Hecker Center for Ministry, 3015 4<sup>th</sup> Street, NE, Washington, DC. The Center is located near Catholic University and the Brookland-CUA Metro station is within walking distance (10-15 minutes).

The Center has a few single rooms available on a first come, first served basis. The cost of the conference with a single room, including meals is \$330. The cost of the conference with a shared (double) room, including meals is \$280 per person. Commuters may register for \$100, including meals. Parking is available at the Center at no additional charge. We ask for a \$50 deposit with your registration, the remainder to be paid upon arrival. The conference will begin with Vespers at 6PM on Monday, August 2<sup>nd</sup> and conclude with lunch on Wednesday, August 4<sup>th</sup>.

The local congregations will assist with transportation from the three Washington area airports (Reagan-National, Dulles and Baltimore Washington-Thurgood Marshall). After registrations are made we will try to co-ordinate one or two pick-ups per airport and then return trips on Wednesday. *Please let us know the times of your flight arrivals and departures as soon as your travel plans are made.*

There are many opportunities for sightseeing in the Washington, DC area. For those arriving early on Monday we will co-ordinate trips to the nearby National Shrine of the Immaculate Conception and Franciscan Monastery of the Holy Land in America. Those wishing to remain in Washington after the conference may enjoy the many opportunities offered by our nation's Capitol.

*Registration Information:* I would like a Single room\_\_\_\_\_ Double\_\_\_\_\_ I will commute\_\_\_\_\_

Name\_\_\_\_\_

Address\_\_\_\_\_

State\_\_\_\_\_ Zip Code\_\_\_\_\_ Phone\_\_\_\_\_

Email\_\_\_\_\_

Parish\_\_\_\_\_ City\_\_\_\_\_

*Check all that may apply:* Priest\_\_\_\_\_ Deacon\_\_\_\_\_ Clergy Wife\_\_\_\_\_

Acolyte\_\_\_\_\_ Singer\_\_\_\_\_ Orthodox\_\_\_\_\_ Not Yet Orthodox\_\_\_\_\_

If sharing a room, I would like to share with\_\_\_\_\_

*Please mail this form with a check for \$50 (registration fee) made payable to "St. Gregory Church" to St. Gregory Church, 7326 Poplar Ct., Falls Church, VA 22042. We look forward to seeing you at the Conference!*



April 25, 2010

## St Mark the Evangelist

Father Pat's Pastoral Ponderings

by The Very Reverend Patrick Henry Reardon

Rector of All Saints' Church, Chicago

NOT LONG AGO, IN A Q&A SESSION following a lecture in a distant city, someone inquired of me, "How do you reconcile children to the violent stories found in the Old Testament?"

My response went along these lines: "I believe this is a bogus problem. In truth, I have never met a child disturbed by violence in literature. In my experience, on the contrary, children take narrative barbarity very much in stride, whether in the Bible, or the Brothers Grimm, or anywhere else.

For example, children expect a bad wolf in a good story to fall to the sword or the ax---they depend on it---whether on the last page of 'Little Red Riding Hood' or at the end of *The Lion, the Witch, and the Wardrobe*.

When I was a boy, our book of 'Bible Stories' portrayed young David holding up, by its hair, the gory and justly severed head of Goliath. If memory serves, I found the picture reassuring. That Philistine's bloody fate bothered me no more than the demise of the giant at the end of "Jack and the Beanstalk." After all, slay giants is what proper little boys do.

In short, I think the violence in children's literature---including the Bible---will probably cause no harm to a normal child. It will more likely offend a prissy parent.

My childhood's sympathetic response to literary violence has lasted a long time, and I will doubtless die with it. It requires considerable effort for me to take seriously what some folks regard as major stumbling blocks in Holy Scripture: accounts of murder and incest, narratives of the earth opening up to devour the wicked, commands to seize the property of infidels, psalms that curse them, and divine injunctions to put them to the sword---to slay innocent children along with their parents.

I have sometimes wondered why I don't find these stories personally distressing, and I suspect the answer is this: I don't really have---as something of my own---a moral sense apart from Holy Scripture. My moral formation is derived mainly from Sacred Literature.

In other words, I have no independent place in my mind, on which to stand and take issue with a single syllable of what the Bible asserts. Everything I know about right and wrong comes from the canonical Scriptures. If these have shaped my whole moral sense, how can that moral sense turn around and pass judgment on them?

On the other hand, we all know the Bible is a book of history, and the ongoing moral development of the People of God is an important component of that history. Now, the very notion of a moral development implies some measure of imperfection in the earlier stages.

For this reason it is the occasion of neither surprise nor distress when Samson fails to attain the moral stature of Stephen. The moral disparity between Joshua and John is exactly what I should expect, if I ponder the historical nature of biblical revelation. I think few serious readers of the Old Testament books will disagree with Vatican II that "they contain things imperfect and temporary" (*imperfecta et temporaria*---*Dei Verbum* 15).

I liken those darker parts of the Hebrew Scriptures to shadows cast on the earth by the earliest appearance of the light. The Latin Psalter says to the Lord, "Thou hast crafted the dawning and the sun"---*Tu fabricatus es auroram et solem* (Psalm 73:16). We observe the order: Dawn-then-sun. Strictly speaking there could be no dawn unless the sun already existed. The Psalmist's sequence of dawn-then-sun describes how things appear, not how they exist. The early light comes to us on a curve and then an angle. The daylight is presented to us in stages, the full sun itself being the final stage.

The angularity of the early morning light seems to hurl long lines of darkness on the earth. This is only an impression, nonetheless. What sort of logic would blame the light for the shadows? Who among us does not recognize that the shadows were already there, long before the light appeared? Indeed, it is the gradually emerging light that reveals the dark places. These shadows, they shorten, bit-by-bit, and they will vanish in the fullness of time, when the sun increases to full strength.

I am no more offended, then, by the tenebrous parts of the Bible than by the shades thrown forward by the slanting daylight. To me, the dark recesses of . . . say, the Book of Joshua resemble the somber drama of the Grand Canyon, as myriad silhouettes take shape down its walls, just before the sunrise. §



# Feast of St. Mark, Apostle and Evangelist (April 25, 2010)

A Sermon Preached at St. Mark's Parish of Denver by The  
Rev'd Father Stephen Hearney, Rector of St. Michael's  
Church, Whittier, Los Angeles, California

[www.stmichaelwhittier.org](http://www.stmichaelwhittier.org)

"And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also" (2 Tim. 2:2).

**T**ODAY WE CELEBRATE THE FEAST OF SAINT MARK the Evangelist. The Church has appointed April 25th as the day on which we commemorate this great apostle and evangelist of the faith. Along with Saints Matthew, Luke and John, Mark holds a special place in Christianity because of the fact that he authored one of the four holy Gospels. He was one of those faithful men to whom much was committed and through whom much was accomplished.

Saint Mark is the young man John Mark who we read about in the book Acts as the companion of Saints Barnabas and Paul on their first missionary journey. Mark was the son of a faithful Christian woman in Jerusalem named Mary, as we are told in Acts 12, and thus from an early age learned the teachings of the Lord Jesus that he would later write down for the faithful. As life would have it, Mark was also the nephew of Saint Barnabas who did great work in his missionary travels with Saint Paul and on his own. Therefore, this young man was not lacking in the influence of holy and faithful people all around him.

Later in his life after a falling out and subsequent reconciliation with the apostle Paul, Mark became the companion and spiritual son of Saint Peter and worked with him during his time in Rome. In his first epistle, the apostle Peter says, "She who is in Babylon, elect together with you, greets you; and so does Mark my son" (1Pet. 5:13). The relationship between Mark and the great apostle was strong and spiritually beneficial. It created the foundation from which the young evangelist would pen the gospel. For it is believed by the Church that the majority of Saint Mark's gospel is material that he had

received from Peter, whom we know was an intimate companion and disciple of the Lord Jesus Himself.

The Christian believers of Rome at this time wanted a written record of our Lord's ministry and teachings, thus they pleaded with Saint Peter who had Mark write, what many believe to be, the first of the four holy gospels which simply but importantly begins, "The beginning of the gospel of Jesus Christ, the Son of God." Having written this account and received Peter's approval of it, Mark was chosen and ordained a bishop and sent to Egypt to preach and establish the Church in that idolatrous land. Mark traveled all over and settled in Alexandria where he established the faith and worked at building up the Church there. His ministry was accompanied by miracles and did not escape the notice of the non-believers who were upset about the inroads that the gospel was making. Thus they conspired against the apostle and persecuted him, causing him to flee to Pentapolis for two years. Upon his return to Alexandria, he was arrested and thrown into prison only after being dragged through the streets two different times. Saint Mark had a vision of the Lord during his sojourn in prison and an angel also came and strengthened him during his time of suffering. As circumstances would have it, the holy apostle and evangelist died from his injuries and gave his spirit into the hands of the Lord, thus finishing his course and the ministry that had been committed unto him.

My brothers and sisters in Christ, what is your ministry? For us today, Saint Mark is an example of one who was faithful to what the Lord had called him to do, just as we are called to be faithful in whatever the Lord has called us to do. Though being considered a great saint by the Church, Mark's life was not perfect nor was it immune to the same struggles, temptations and evils that all of us endure in this life. Yet in spite of this, he remained faithful to God. Let us all become 'Marks'; let us sanctify ourselves and the place where God has us. Let us be inspired and strengthened by Mark's example and strive in our own lives to live faithfully to the teachings of the gospel, just as he did. For God is truly glorified in and through his saints, which we too are called to be.

Pray unto God for us, O holy Saint Mark, well pleasing unto God, for thou art the speedy helper and intercessor for our souls. AMEN.

<http://www.westernorthodox.com/stmark/sermons/>



Benedictions to all the Faithful in Christ Jesus,

A most learned musicologist and Choir Director, Dr. Thomas Blakemore, Reposed yesterday evening, 28 April, the Feast of San Vitale. The first Requiem Mass was offered this morning, 29 April at St. Mark's Parish at 9:00 o'clock... a sung Requiem with Thomas' favorite hit of all time Hymn, the *Dies Irae, dies illa*. God rest his soul.

He is father to Mary Brainerd and Granddaddy to all the Brainerd children. He served for years as Choir director at St. Mary's, Clayton Street, Denver and in recent years at St. Isadore the Farmer (RCC, Pius X) and was much help to us at St. Mark's Orthodox Church in publishing musical settings for the Mass and Offices in both Latin and English.

Plans for his burial are not yet announced.

In his career, Thomas Blakemore served as an engineer with NASA; worked on Mercury, Gemini, Apollo, and the Space Shuttle programs. While he was on sabbatical studying for his Ph. D. at Rice University he was called back to work during the Apollo 13 crisis and was awarded the *Presidential Medal of Freedom* for his work to bring the Apollo 13 astronauts safely home in a damaged space ship thousands of miles from a safe landing on Earth. Very few of us understand the intelligence and heart required to accomplish these works of objective and heroic virtue. Fr. John, St. Mark's, Denver

His Grace, Bishop Basil wrote to us:

To the Blakemore and Brainerd Families: -

Christ is risen.

On behalf of all the Clergy, Choir Masters and Church Singers in the Diocese of Wichita and Mid-America, I convey to you sentiments of most sincere sympathy on the falling asleep in Christ of Mr. Thomas Blakemore. May he be granted rest in the bosom of Abraham and eternal delight in the Kingdom. Be assured of my prayers for the repose of his soul and for your consolation. May his memory be eternal, and may you be granted long life.

In Christ Who is our Resurrection and our Life,

+ Bishop Basil

Bishop of Wichita and the Diocese of Mid-America  
Antiochian Orthodox Christian Archdiocese of North America

**A** NEW AND EXPANDED PRINTING OF THE *AMERICAN MISSAL* has been given final approval by the team at Lancelot Andrewes Press and should be printed, bound, and delivered on June 1, 2010 and available for sale. This Altar Missal is full sized, two color printing and includes additional Mass Canons and Proper Prefaces and Proper Masses for Saints including SS. Benedict, Augustine, and Francis, with alternate pre-Dogmatic Propers for the Conception and Assumption of the Blessed Virgin and observance of Our Lady of Walsingham for those who observe these Days. All the revised texts are included and may be used apart from the additional texts. An entirely new printing of St. Dunstan's Plainsong Psalter on thin (Bible) paper with a soft durable binding (Vivella) and about half the thickness and weight of the conventional library product will also be offered for sale on 1 June 2010.

The pricing for the Altar Missal, *American Missal* Revised and Expanded is:

\$ 185<sup>00</sup> to USA addresses plus

\$ 10<sup>00</sup> USPS Priority shipping =

\$ 195<sup>00</sup> USD total cost each.

The new thin paper, Vivella cover *St. Dunstan's Plainsong Psalter* is: \$ 29.00

which includes USPS shipping to USA addresses.

For Canadian and Overseas addresses please add \$10.00 USD to each order. For bulk prices please inquire at :

[sales@andrewespress.com](mailto:sales@andrewespress.com)

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## THE LION

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Address correction requested

The Lion is an unofficial, much loved, and uncompensated r St. Mark's Parish of Denver, Colorado.

V Rev John Charles Connely, M.A., editor

Matushka Deborah Connely, staff photographer and bookstore manager

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